

PUSDIKNAS

Jurnal Ilmiah Kebijakan Nasional & Internasional

**KEPENTINGANEKONOMIPOLITIKCINADALAMPEMBANGUNAN
KORIDOR EKONOMI UTARA SELATAN**

GREATER MEKONG SUB-REGION TAHAP I (2002-2012)

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**PERANG MELAWAN TERORISME: SEBUAH KEPENTINGAN
POLITIK GLOBAL AMERIKA SERIKAT DI IRAK**

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**KEBIJAKAN PEMERINTAH TENTANG SEKOLAH RUMAH
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**ANALYSIS OF THE INTERPRETATION OF TEA DRINKING
CULTURE SEEN FROM INTERCULTURAL COMMUNICATION
PERSPECTIVE (DESCRIPTIVE STUDY ON THE CULTURE OF
INDONESIA, CHINA, AND JAPAN)**

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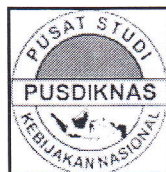
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Untuk judul memuat 5-15 kata, nama penulis tanpa pencantuman gelar, pencantuman gelar boleh diletakkan pada catatan kaki halaman pertama dan dapat juga menyertakan tempat lembaga bekerja, jika penulis lebih dari tiga, maka hanya penulis utama yang namanya ditulis dibawah judul, sisanya dicatatan kaki.

Sementara itu, abstrak artikel konseptual adalah ringkasan dari isi artikel yang diutamakan secara pada, bukan komentar atau pengantar penulis. Sedangkan artikel hasil penelitian, abstrak memuat masalah atau tujuan penelitian, metode penelitian dan hasil penelitian. Abstrak terdiri dari 50-70 kata yang disusun dalam satu paragraph dengan format esei bukan enumerative. Abstrak diketik dengan spasi tunggal dan dengan format yang lebih sempit dari teks utama (margin kanan dan kiri menjorok masuk beberapa ketukan. Lebih lanjut, abstrak dilengkapi dengan 3-5 kata kunci

Jakarta, Juni 2015
Redaksi

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ANALYSIS OF THE INTERPRETATION OF TEA DRINKING CULTURE SEEN FROM INTERCULTURAL COMMUNICATION PERSPECTIVE (DESCRIPTIVE STUDY ON THE CULTURE OF INDONESIA, CHINA, AND JAPAN)

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ABSTRACT

Each culture has its own uniqueness & tradition that need to be preserved. So is tea culture in which each culture has diverse interpretation. Indonesia, as a country with the fifth largest tea plantations in the world, has a different interpretation of tea culture compared with China and Japan. In this study the author used a qualitative approach with descriptive nature. There were informants in this study; consisted of three representatives of Indonesian culture, two of Chinese culture and one of Japanese culture. The research results showed that the Indonesian people only interpret tea-drinking as a family tradition without any ceremony or using sophisticated teaware. But somehow in the palace of Yogyakarta, tradition of tea drinking is a routine which the king performs every morning and evening. To the Chinese, tea drinking tradition is known as tea-pouring, which is often found on the wedding celebration or other feast, with the aim of well-being, wealth and fortune by using porcelain tea sets, and tea used is natural tea from China. For the Japanese, cultural tradition of tea drinking is known as Chado or Sado, it is considered as a sacred tradition. Everyone in the society may follow this tradition, but first they have to learn about the tea ceremony since there are and don't during the ceremony. Tea drinking is also valued as an art; every movement in presenting, brewing, serving, and drinking the tea will indicate each individual's sense of art.

PREFACE

A. Background of the Study

Indonesia is a country with world's fifth largest tea plantation after China, India, Sri Lanka, and Kenya. There are only eight provinces in Indonesia which cultivate tea as a large-scale commodity, but many areas cultivate tea as a small business. Hence, it is undoubted that Indonesia has a huge potential as a tea producing country. Somehow there is a lack of understanding about tea in the society due to the lack of tea knowledge among the tea farmers; such as basic knowledge about varieties of tea in Indonesia and advanced technical knowledge about how to cultivate, treat, pick, brew, and serve the tea aesthetically. Indonesian society in general only know how to produce tea for generations and serve tea with cold or hot water to be enjoyed anytime; plain or with sugar. In

contrast to drinking tea for the people of China, where the tea culture in China has formed a unique phenomenon. Brewing, serving and tasting tea is valued as an art for the people of China.

China is the origin of tea plants, and the people made drinking tea became a phenomenon that is entrenched in the society. The interpretations of tea culture - including from the perspective of intercultural communication - contribute to the diverse meaning of tea-drinking activity.

Every culture has different customs, and a certain meaning is expected in each of these customs. Chinese society is very concerned about the taste and aroma of the tea. They also like to compare one type of tea with another. In China, the presentation of drinking tea is not accompanied by a dish of food. In the tradition of tea drinking in China, there are two

containers; a cup and a bowl. The cup is used for the purpose of tea-sniffing, while the bowl is for sipping the tea.

The manner in which it is performed, or the art of its performance is shown in the tea ceremony. Chinese prepare tea in front of the guests, put tea leaves on the bottom of clay teapot. The teapot is made of clay and it is porous, therefore it will be eventually dry again slowly after the water being poured into the teapot. The teapot was then placed on the bowl and poured with hot water until it spilled. The spilled water will be hold in the bowl and the teapot was closed for approximately two minutes. The brewed tea was poured into the glass and released into the bowl afterward. The guest then sniffed the tea respectfully as an appreciation to the tea ceremony host. Thereafter the tea can be sipped. These whole steps may be repeated several times with different types of tea to compare the aromas from each one of them.

Japanese tea culture is different from the Chinese, tea has been known in Japan since 12th century. The well-known form of tea is "matcha", powdered green tea. The tea ceremony itself was introduced in the 16th century by Sen No Rikyu, a historical figure with most profound influence on Japanese tea ceremony tradition. Tea ceremony is a well-preserved tradition until now. The ceremony is usually performed for approximately four hours. It is started with the arrival of guests, and then the guests will be escorted to the prepared lounge in which hot water in a kettle will be poured into a cup for the guests. It is expected that guests give compliment to the host as a common manner in tea ceremony. After a brief conversation, the host will take the guests for a walk in a park, as soon as they arrive at the park, the guests will wash their hands at garden's fountain. The guests take their shoes off and belongings before entering the tea room. At the tea room, guests enjoy the decorations and flower arrangements while drinking sake. Guests then returned to the park while waiting for the host prepares thick tea. Once completed, the host will sound the gong as a mark that the guests should be immediately return to the tea room. In the tea room the guests will be welcomed to drink thick tea with prepared dish,

the tea is hot and served with whiskey. Guests are expected to admire the garden, tools, decor, architecture, ceramics, and flowers in the room with proper compliment to the host.

As for Indonesia, tea culture is still comparatively low whereas Indonesia is the fifth largest tea producer in the world. The cause of this low consumption level is because of a lack of information about tea benefits among the society and not-so-well-noticed delightful taste of tea if it's served in certain occasions. Based on brief stories described above, they are three countries with each different interpretation of tea culture due to many heavily influencing factors by hereditary habit.

For all the reasons above, the author became interested in researching tea culture to the people of Indonesia, China and Japan.

B. Problem Identification

In this research, the problem identification is "How is the analysis of tea culture interpretation seen from the perspective of intercultural communication (Descriptive studies in culture of Indonesia, China, and Japan)?"

LITERATURE REVIEW

A. Intercultural Communication

Intercultural communication is communication that occurs between people who have different cultures (could be different racial, ethnic, socioeconomic, or a combination of all of these differences). According to Stewart L. Tubbs, intercultural communication is communication between people of different cultures (both in terms of race, ethnicity, or socio-economic differences). Culture is a way of life that developed and adopted by a group of people and lasted from generation to generation.

Hamid Maulana mentioned intercultural communication as a human flow across national boundaries. For example: the involvement of an international conference where nations from different countries come together and communicate with each other. While Fred E. Jandt defined intercultural communication as a face-to-face interaction among people of different cultures. According to Guo-Ming

Chen and William J. Sartosa, intercultural communication is a process of negotiation or exchange of symbolic systems that guide human behavior and restrict them in carrying out its function as a group. Furthermore, intercultural communication is conducted with:

1. With negotiations to involve humans in the intercultural meeting which discussed the theme (theme submission through symbols) that are being contested. The symbol itself has no meaning, but it can mean in the context and meanings were negotiated or fought.
2. Through the exchange of symbolic systems which depend on the agreement between the subjects involved in the communication, a decision is made to participate in the process of giving the same meaning.
3. As supervisor of cultural behavior that is not programmed but beneficial because of its influence on our behavior.
4. Indicate the functions of a group so that we can differentiate ourselves from other groups and identify it in various ways

B. Concepts of Intercultural Communication

Humans as social beings have tendency of ever-changing nature. So is the dynamic nature of culture that always go through changes even though it's rather slow. The change of culture, either directly or indirectly, will affect the local culture. The important concept is closely related to cultural influences such as diffusion (the spread), mixing (acculturation), assimilation (intermingling) (Sutardi, 2009):

1. Diffusion

Diffusion is a process of spread of cultural elements from one group to another or from one society to another. In the Great Dictionary of the Indonesian Language of the Language Center, diffusion is defined as permeation deployment process an element of culture from one party to another. WA Haviland stated that diffusion is the spread of customs or mores of a culture to other cultures. Diffusion process takes place using a technique of imitation. Imitating is easier than creating.

2. Acculturation

Mixing culture is a guideline of the term in English namely acculturation. Acculturation is a big change from a culture as a result of the influence of foreign culture. According to Koentjaraningrat, the acculturation involves the concept of the social processes that arise when a group of people with a particular culture are exposed to the elements of foreign cultures. Consequently, the elements are received and processed slowly into their own culture without losing the personality of the original culture.

3. Assimilation

'Integration' is a synonym for the term of assimilation, which is a process of cultural change in total due to integration of two or more cultures so that the old characteristics of the original culture does not appear anymore. According to Koentjoroningrat, assimilation is a social process that occurs in a variety of groups with different backgrounds in which after they associated with intensive and distinctive nature of cultural elements, each element transformed into a mixed culture.

RESEARCH METHODOLOGY

A qualitative approach with descriptive nature is proposed for this study. Data was collected through in-depth interviews, observation, and literature. Data analysis was performed on data obtained from the field based on interviews, observation, and literature. Involved informants in this study are people who like tea, representatives from Indonesia include: Informant 1 Bayu Adji Mr. Prasad Putro (Yogyakarta), is one of the brewed tea enthusiasts. Informant 2 Mrs. Elfrida Simanjuntak (Medan), is a 'teh kawat' fan (the name 'kawat' means wire, refers to the shape of the processed tea leaves which look like pieces of wire). The third informant Titi Asmawati is a college student who loves aromatic tea. Represent the people of Chinese descent, there were: Informant 4 Chen Oen Ling (Mrs. Linda)

a housewife who loves jasmine-scented tea. Informant 5 was Huang Wen Jun (Mr. Sumanto Wijaya) an entrepreneur who likes ginseng tea and Chinese tea. Informant 7 of Japanese citizens, namely: Ms. Toyoshima Kazuko, one of the directors of PT Epson, Jakarta. The technique used for data validation was the triangulation.

DATA ANALYSIS

From interviews conducted by the author to the seven informants in this study showed that tea is a natural drink derived from plants and said to be safe for consumption. Tea is one of the plants that could be made to be a healthy drink. Tea comes from the leaves of the tea bud, tea tree usually grows in the cool mountain areas. There are various kinds of tea, such as black tea, green tea, and white tea. Tea can be served as a cold or hot drink. Tea has a lot of nutrients which are very beneficial for health, such as the content of caffeine, antioxidants, theophylline and low carbohydrate or nearly zero percent protein. Tea can be served in various ways according to each person's taste.

Mrs. Elfrida said that: "in serving the tea, I used to brew black tea with hot water without any aroma addition because I personally think it will diminish the genuine flavor of the tea, I only add sugar. Tea is brewed in different container from the tea glass so that the tea powder will not be swallowed. The perceived benefit from drinking tea is a refreshing feeling for the body because it contains antioxidants, I usually drink it in the morning and afternoon together with family with simple set and without any special tea drinking tradition. From the books I've read that the benefits of tea can help the body to fight free radicals, because of the high oxygen contents in tea. If our bodies are exposed to free radicals, it will cause cancer, heart disease and degenerative nerve diseases, therefore we drink the tea to maintain health naturally."

While Mr. Adji mentioned that: "Serving tea with freshly boiled water is very delicious because the flavor really comes out and the aroma is distinctive. I use a jasmine-scented tea and make it sugarless. I only use standard equipment in brewing tea without separated container from brewing to serving it. The significant benefit is that my body feels fresh after drinking the tea, therefore me and my family are very familiar with drinking tea together since long time ago, without any form of ceremonial tradition."

Mrs. Titi came up with: "Serving tea with little hot water and then mix it with cold water is very enjoyable, especially in hot weather. I always make tea drink from jasmine-scented tea because I think it gives me different nuance from other kinds of tea, its more refreshing and delicious. The perceived benefit is I feel healthier because tea is natural drink. I used to drink tea together with my family in my house, sometimes with snacks as a complementary food. But we drink it without any special equipment or ceremony."

From the above opinions of tea drinking tradition from Indonesian informants, they valued that the tea drinking tradition is mainly conducted to maintain the health because tea contains beneficial nutrients that the body needs, but the tradition of tea culture in Indonesia is more interpreted as a drinking activity conducted together with family. The culture of enjoying tea drink in Indonesia is not as formal or complicated as it is for Chinese and Japanese, but it doesn't indicate that our culture doesn't appreciate tea drinking because in Indonesian tea culture, the tea drinking is a relationship-bonding activity in leisure time with family.

Somehow in the palace of Yogyakarta, the process of serving tea is performed in the ward of Patehan. Patehan is a special room to mix and brew tea beverage to be served to

the king, his family and guests. In the Palace of Yogyakarta Sultanate, tradition of patehan or royal high tea is preserved until today, and regularly performed every day at 11 AM and 4 PM. In ancient times, the tradition of drinking tea in the style of the Sultan Palace was performed by the king while enjoying activity of 'Jemparingan', a Mataraman archery style. In Jemparingan, participants wore traditional attire and the archery was performed while sitting cross-legged.

The procession of patehan was performed by nine keparak courtiers led by a "bekel". They have duty to serve tea and snacks to guests. These courtiers consist of six women and four men, all dressed in traditional Javanese and has each own duty. Three persons were in charge of carrying a tray of tea, and three others were carrying a tray of snacks, such as fried bananas and mendoan. Meanwhile, two persons were in charge of pouring the tea then a person in charge of carrying an umbrella to protect bekel. The bekel was in duty of presenting the drink to guests. The tradition of drinking tea in style of Yogyakarta palace is a jewel that should be preserved as a valuable heritage of the nation. (<http://www.jogjatv.tv/berita/23/03/2013/patehan-tradisi-minum-teh-ala-kraton#sthash.bnW0jN.dpuf>)

Indonesian people themselves have different interpretation of tea drinking culture. Some assume that tea drinking tradition is more health-oriented while in Yogyakarta palace the tea ceremony is performed regularly twice a day with Javanese attire, complete with the dish for the guests; it is indeed a national heritage that must be preserved.

There is an old saying in China that says 'firewood, rice, oil, salt, sauce, vinegar and tea are the seven basic needs to start the day'. Tea is the last basic needs because tea is a drink which will be served last after eating, and it is considered incomplete to have the meal without drinking the tea.

The next informant gave meaning to drink tea from the Chinese culture, according to Oen Ling Chen (Mrs. Linda) - a housewife who loves Tong Tji Tea jasmine-scented tea and black tea. Mrs. Linda said that: "The tradition

of tea drinking has been going on for the people of China from about 4000 years ago, ancient ruler named Yan An was in critical ill. He had tried anything but nothing was succeeded. Accidentally he drank the beverage from tea leaves and it recovered his health. Soon the news about tea benefit was spreading across China"

Tea is increasingly popular in Indonesia, China, and other countries. Each region in China has their own favorite tea. For example, Beijing people love tea with aroma like jasmine-scented tea, while people in Shanghai prefer green tea and Fujian admire black tea. Popular tea in China are black tea, green tea, Oolong tea, flower-scented tea, and compact-packed ones. Each tea has their own unique benefit. But a thing for sure, Chinese people believe that tea can keep the balance of human body. As a part of tradition, family gathering would not be complete without tea. Offering tea is a form of respect from younger generation to the elder people. And pouring tea for someone is symbol of apology. I still carry these habits to my children, because it is a culture that must be preserved.

According to my fifth informant Huang Wen-jun (Suwanto Wijaya) an entrepreneur who likes ginseng tea and black tea: "To my knowledge of Chinese tradition of drinking tea, there are two containers used, the glass that is used to inhale the aroma of tea, and a bowl that serves tea to drink. I will do as the Chinese tradition of drinking tea when I'm with my colleagues. But on the other side, I also do what other people do in tea drinking tradition, I use simple way to brew the tea with sugar, and drink it together in family leisure time like in the morning or in the afternoon. Tradition of tea drinking is rarely performed these days. Mostly can be seen in a wedding feast as a respectful manner for the guests.

According to Chinese tradition, tea is

one of the basic necessities of their daily life. It is considered incomplete if a meal is not finished with tea drink, and when a meal is finished with tea it would be perfect and special. Even drinking tea itself has a philosophical meaning that friendship is like a cup of tea. With a cup of tea in hand while enjoying tea leaves and holding white porcelain cups, the heart feels tranquil and peaceful; just like friendship of which values are always comforting and peaceful. Tea drinking tradition in China by sitting together reminds us that human is all equal, no man is higher or lower than anyone else, and we were all born equal. There are usually discussions in a tea drinking celebration, from casual conversations until the serious one. And at this celebration they also learn how to express themselves and listen to others.

For Chinese people, tea drinking culture has been a unique culture phenomenon. The people define brewing and tasting tea as an art, and they have a motto of "No day without a cup of tea". The tradition of tea drinking is different from one culture to another, and therefore the custom and way of serving tea might be different from one region to another, with also different kinds of tea. Interpretation of tea drinking ceremony will be perceived differently from each culture.

In Japanese society, the tradition of drinking tea is one of the sacred ceremonies according to their beliefs. Drinking tea is believed to be good for maintaining health and fitness for the body, and will prevent of many kinds of diseases. Initially tea ceremony had a purpose for medical problems as described above, but then it developed into favorite and even became a unique tradition that is still practiced until today.

Seventh informant in this study is named: Ms. Toyoshima Kazuko, she said: "Tea ceremony is a tradition and religious ritual, but it evolved into a tradition among nobles and until now it is maintained as a highly respected Japanese culture. The tea ceremony use high quality artistic material. The ceremony now can be conducted by anyone in the society, somehow they have to follow the rules and

get educated to know the meaning of each step in tea ceremony since there are allowed and forbidden things while the ceremony is being performed."

Literatures showed that many people across the globe are interested in studying the ceremony, and consequently the Japanese tea ceremony is becoming very popular because it is not merely about drinking tea, but it has different meaning compared to what it is in Indonesia. Indonesian people drink tea as a recreational activity with family. It has not developed any further whereas Indonesia is the fifth largest tea producer in the world.

According to Ms. Toyoshima Kazuo: "Tea ceremony is hosted to honor the arriving guests. It is not merely about drinking tea but every performed movement and decorated ornaments are meant to be noticed and appreciated, there is special way to learn them all. The glass has to be matched with ongoing season. During the ceremony, everyone must previously washed their hands and mouth, and they also have to take off anything from metal, like watch or any other accessories because they will interact with fine equipment in the tea ceremony.

Of the three countries taken as a representation in this study shows that each country will have different cultures. Same as the tea culture, each country has different interpretation of it. In Indonesia, tea drinking is generally performed as a leisure with family and friends without any special ceremony or equipment. Different from Chinese and Japanese people who have unique interpretation in tea ceremony. The Chinese called tea drinking Phang Teh. This tea-pouring tradition is rarely found today whereas it can be conducted easily anytime and anywhere. They prefer simplicity by serving bottled mineral water to the guests.

Somehow, since there are many Chinese and Japanese restaurants in Indonesia, there is a change from one culture to another. Like what we often find in Japanese restaurants in Indonesia, Indonesian people started to like Ocha. This is one result of the influence

of foreign culture which is well received by Indonesian. This culture arises when a group of people with a particular culture are exposed to the elements of foreign culture (traditions) that will eventually be accepted and used by the public without losing the original personality; it's acculturation. This acculturation causes Indonesian people to interpret more values to tea drinking after having a meal, even though it happens only when they're in the restaurant and not as sacred as it is in Japan.

China and Japanese have a rather intense interpretation of tea drinking culture. A mixture of tea drinking tradition among tea drinking fans is derived from Chinese because it is indeed originated from China. With the mixture of Japanese and Chinese tea drinking culture, Indonesian now not only interpret tea drinking as merely for health reason but also to appreciate guests or close persons. In addition there are now tea lover community in Indonesia who learn from the tradition of tea pouring started from brewing, serving and drinking this tea as the study of the culture of China and Japan. Chinese people believe that drinking tea is a symbol of wealth, prosperity, and fortune.

Assimilation is a process of cultural change in total due to integration of two or more cultures so that the old characteristics of the original culture does not appear anymore. It can be seen in Indonesian family that interpret tea drinking tradition as a relationship bonding activity and it will be changing when its assimilated with tea drinking culture of Japanese and Chinese. The tradition of tea drinking is usually simply utilizing simple tools, but at the moment following the tradition of tea drinking according to the Chinese or Japanese, the culture will be changed completely, because it has a very different meaning. The assimilated tea drinking in Indonesia is because of the diffusing culture of Japanese and Chinese in Indonesia, the mushrooming Chinese and Japanese restaurants that always serve tea, and developing tea community in Indonesia.

Indonesian people's love for tea drinking activity is plausible because Indonesia has great natural resources for tea plantation, and the presence of Chinese and Japanese culture is still nascent yet it will be good if continually developing in Indonesia. Besides being aimed to

maintain the health and fitness of the body, such as to cure various diseases including influenza, stabilize blood pressure (because green tea can lower cholesterol and prevent strokes), keeping the function of memory nerve system because it contains high antioxidant, beneficial to fatloss, and many other benefits – tea drinking is also considered to be an appreciation to national natural resources greatness.

The three concepts of intercultural communication make interpretation of tea culture in Indonesian, Chinese and Japanese society become diverse and varied. But the tea culture will still be existing if the next generation is educated about the significance of drinking tea; not only for medical reasons, but also for a Chinese belief that it is a symbol of wealth, prosperity, and fortune. While the Japanese have different interpretation of tea drinking culture in which it's a symbol of equality for all. Tea drinking tradition has different function and meaning depending on each personal's preference in following national's culture or the foreign one. It has a social function to be a gate-opener for the presence of Chinese and Japanese culture. Last but not least, tea drinking have an entertainment value because it's a perfect moment to share stories with people about varied tea aroma or flavors and each own unique characteristics.

CLOSING

A. SUMMARY

Based on the above writing about tea drinking culture interpretation in Indonesia, China, and Japan, it can be concluded that tea drinking has different meaning in each culture, such as:

1. For Indonesian, tea drinking is considered as a family-bonding activity and health-oriented. The tea drinking conducted is not complicated, using simple equipment. Somehow, there is ceremony in the Yogyakarta Palace valued as feast for the King which is performed every day in the morning and afternoon.

2. To the Chinese, tea drinking tradition is known as tea-pouring, which is often found on the wedding celebration or other feast, with the aim of well-being, wealth and

fortune by using porcelain tea sets, and tea used is natural tea from China.

3. For the Japanese, cultural tradition of tea drinking is known as Chado or Sado, it is considered as a sacred tradition. Everyone in the society may follow this tradition, but first they have to learn about the tea ceremony since there are and don'ts during the ceremony. Tea drinking is also valued as an art; every movement in presenting, brewing, serving, and drinking the tea will indicate each individual's sense of art.

B. SUGGESTION

It is expected that this tea drinking culture in Indonesia, China, and Japan will be preserved and passed on to the next generation because these days new cultures may come and old culture might be diminished. Hence, it is expected for each culture to preserve their own consistency and presence.

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- 1) Judul artikel tidak melebihi 12 kata (dalam bahasa Indonesia) atau 10 kata (dalam bahasa Inggris).
- 2) Abstrak terdiri dari satu paragraf (150-200 kata), dibuat dalam bahasa Indonesia dan bahasa Inggris. Sertakan pula kata kunci.
- 3) Artikel yang ditulis untuk jurnal IIS meliputi hasil pemikiran dan hasil penelitian dalam lingkup studi hubungan internasional. Originalitas artikel merupakan poin penting dalam penulisan jurnal ini. Artikel yang sudah pernah diterbitkan di media atau penerbitan lain (termasuk media online seperti blog) tidak akan dipertimbangkan untuk dipublikasikan.
- 4) Naskah diketik dengan huruf Times New Roman, ukuran 12 pts, spasi 1.5, dengan panjang artikel 4.000-5.000 kata (15 sampai 20 halaman, tidak termasuk abstrak dan daftar pustaka).
- 5) Berkas (file) dibuat dengan microsoft word. Penulis artikel harus mengirimkan curriculum vitae (CV) untuk kepentingan korespondensi dan pembuatan short bio yang akan dimuat di halaman Profil Penulis. Berkas dikirimkan ke redaksi sebagai lampiran (attachment) email ke alamat: redaksi@pusdiknas.com
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- 10) Menggunakan catatan perut untuk kutipan, dan catatan kaki untuk informasi pelengkap. Format catatan perut adalah sebagai berikut:
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